Pyara Bhai Daya Singh - Bibek Updesh

- Guru Guru Japna Janam Savaarna

Our Antish karan are made of mann(mind), chit, buddh, ahankar)/conscious/subconscious mind. In our Antish Karan there are seeds of karam. There should be three things present and connected together in order for jiv atma(being) to do karams. These three things are :

- Antish Karan (Mann, Chit, Buddh, Ahankar)- Mann(Mind) which makes "wishes", chit does remembering, buddh(intellect) makes the decision and ahankar which is ego that makes us superior to others.
- Agyanta - Ignorance
- Chaitan Atam- Soul(Pure awareness/knowledge) which gives energy to Antish karan to act.

Agyanta is the main reason this being gets into vicious cycles of reincarnations, temporary stay in heaven, hell etc. One should do nishkam karma (good deeds with no desire of fruit in return) in order to rise above from reincarnations, temporary stay at heaven, realms(puri) etc… There are three stages of karams according to which one gets fruit (good/bad) in return.

Three stages of karam:

- Sanchit Karmas: It is the sum of one's past karmas – all actions (good and bad) from one's past life follow through to the next life.
- Kriyamana karma: It's the karma that human beings are creating in the present, the fruits of which will be experienced in the future.
- Prarabdha: It is that portion of the past karma which is responsible for the present body. That portion of the sanchita karma which influences human life in the present incarnation is called prarabdha. It is ripe for reaping. It cannot be avoided or changed. It is only exhausted by being experienced. You pay your past debts. Prarabdha karma is that which has begun and is actually bearing fruit. It is selected out of the mass of the sanchita karma."

There are three types of fruit this being gets in return.

- Jaat- Status in social and religious circles. For example- Some are considered high class, some are considered middle class and some are considered low class in society.
- Arbal- Age in the form of the number of breaths this being has before death.
- Bhog Padharath- Matter which relates to Worldly, Materialistic comforts and discomforts..

Sangat asked Pyara Bhai Daya Singh Ji list of questions regarding Atamik Vichar(Spiritual Path):

These questions were:

1. *What is saroop(characteristics) of Agyanta(Ignorance)?*
    a. Agyanta - Ignorance does not have any shape(akar), agyanta does not take birth. Agyan is anadi(ever present). Agyanta resides in Waheguru. As Jaap Sahib states: **Naamo Andhkaraie, Namoo Tej Tejaie ||**
    b. Further agyanta has list of categories-
        i. Chaitang: Waheguru resides in Agyanta in all four corners.
        ii. Chaitan: Link between Ishwar(Waheguru with maya) and Jiv.
        iii. Ishwar/var - Waheguru with maya.
        iv. Jiv- This being where agyanta resides.
    c. Agyanta is also subtle(sakhusam) and cannot be seen but only sensed just like shabad, shaparash,Ras, Roop and Ghand. Where shabad would be saying bad things or listening to bad things intoxication of maya. Shaparash would be feeling yourself or opposite sex. Ras would be tasting materials associated with maya, Roop would be watching bad stuff and filth would be smelling and tasting intoxicants.
2. *What is Maya?*
    a. Maya - Waheguru(Nirgun- Non accessible, non existent) first transcends itself to sargun(accessible, existent, shape, form) then Waheguru transcends itself to maya.
    b. Maya has three gunas- rajo, tamo, sato gun*. When a being has 100 percent pure sato gun(full of virtues), shud maya and Brahm di jot-Parmatma(Waheguru). When these three things get together then sam avastha and ishvar(Ishwar) take birth. Maya without chaitan atma(waheguru) cannot do any kriya(work). Maya has many names- kudrat, chandi, life. When Waheguru(parkash/light) falls on Maya via chita akash* then maya become pardhan(head) of this world. Maya further gives birth to- upadhi(changes), vikars(various different types of vices) in this world which this jiv adapts instead of virtues.
        i. Sato Gun : Lucid, Compassionate, Serene, Clear head,Pure.
        ii. Rajo Gun: Passion,Energetic,Desire, Lust.
        iii. Tamo Gun: Feeling depressed,Unclear head, Fighting, Lazy,Morbid, Slow.
    c. There are four types of akash:
        i. Ghata Akash: Void/empty space in the Mud Clay.
        ii. Matta Akash: Void/Empty space under the flat in the building, under the roof etc
        iii. Megha Akash: Void/empty space sky under the clouds.
        iv. Chita Akash: Void/empty space over the clouds in sky and upwards, Chita Akash also exists in Dasam Dwara(tenth door) of this being.

3. *What is avidya?*
    a. Avidya- When combination of Sato, Rajo, Sato gun gives birth to maya. Maya then further gives birth to avidya. Avidya is perceiving falsehood as truth, and truth as falsehood. By listening and contemplating on discourse of Guru ie-katha, saintly sermons this avidya gets destroyed. When in antish karan this jiv(being) realizes that jiv is Atma/Paratama/Brahm Roop. Then this being destroys avidya and wins over 10 senses, mann, buddhi and get gyan. With gyan/Vidya, this being destroys all the vices and ignorance(vidya).
    b. Avidya also gives birth to karan and karaj. Because of them, we have doubtful thinking. With gyan and vidya, these two karan and karaj also get destroyed.
4. *What is Bandan?*
    a. Bandan: When this jiv(being) thinks of himself/herself as body or mind instead of atma, this jiv then creates bandhan(bind) with body and mind. These are the same bandhan which gives us dukh(pain). In reality, we are not body but we are part of Parmatma(Waheguru).
    b. *Deh Nahi Tu (O human, you are not body) Atma Hai (you are the soul), Tu Sat Hai (you are supreme truth), Tu Chit Hai (you are the super consciousness), Tu Anand Saroop Hai (you are the ever going transcendental bliss).*
    c. By doing nishkam seva, gurbani patt, abhyas of mool mantar and gurmantar this being realize as gurbani states: **Man Tu Jot Saroop Hai Apna Mool Paiechaain ||**
    d. After coming to that realization, this being(jiv) breaks the bandan with body and mind and gets attached with one and only "Paratama".
5. *What is Mukhti?*
    a. Mukhti: Mukhti is salvation. After jiv(this being) breaks the bandhan with body and mind, then this being gets mukhti-salvation and merged with one and only one "Parmatma".
6. *What does jagrath, soupan, sukhopat Avastha mean?*
    a. Three types of avastha and their meanings:
        i. Jagrat Avastha: The first avastha is when the mind is interacting with sensory information and fully alert.
        ii. Supun Avastha: When our mind senses are generally less active, but the mind is still projecting images and experience in sleep. For example: One claims experiences (good or bad) in a dream.
        iii. Sukhopat Avastha: the third is dreamless sleep, when the mind is not active but is really more akin to non-consciousness. For example: One claims that I got great sleep and that I didn't even get a dream.
7. *How does one manage to get surat(alertness) within an unconscious state(saupan avastha)?*
    a. When this being in supan avastha, he/she claims that they saw a dream and when this being in sukhopat avastha- he/she claims that they got great sleep and did not get any dream.
        i. Question then arises: Who gives the knowledge of one's consciousness/alert mode in supan and sukhopat, jagrat avastha? Behind all three, it's atma who gives knowledge and energy to our mind and three states(avastha).
        ii. In dream there is no asthohol(solid) elements nor there is asthohol sirar(body) nor there is asthohol karam(solid karam) For example- If someone claims that they have eaten their meal in a dream yet still claims that they are hungry their body needs food. In reality, in the dream a person only experiences the thought

of eating roti not eating the actual roti. In dream one sees amoorat(without physical solid element) but only a thought/imagination dream. Atma transforms that thought/imagination in a dream state to an awake state(jagrath state). That's why right after we get up, we still remember the dream depending on how strong our thought/imagination is in the dream state.

8. *What is samadhi?*
    a. Samadhi is basically when one sits in meditation and contemplates on Waheguru's name. There are two types of samadhi: *Sivakalap Samadh and Nirvakalap Samadhi*
        i. Sivakalap Samadhi: In this samadhi, one encounters little thoughts coming in during the meditation, one knows about their existence, time, place, surroundings etc. Even when one is meditating on trikurti(3rd chakra), they are still in sivakalap samadhi since in that state, there is still knowledge of existence, three things- awareness of self existence, Waheguru, and third is- actual gyan, information being heard or seen through experiences in 3rd chakra. In other words, there is still knowledge of that I exist despite ego being destroyed and there is still knowledge of - I am contemplating on Waheguru and third is - information being heard or seen through experiences in 3rd chakra. (Gyan) is still there. Although in this stage the person is merging slowly with Waheguru, however this samadhi is not final because there are still thoughts coming in and out.
        ii. Nirvakalp Samadhi- This samadhi is the final stage, one doesn't know if breath is coming in or out, one does not know if you are sitting or standing, does know how long it's been, one doesn't know even if they exist or not. When there is no knowledge of all three things exist in sivakalap samadhi and there is only contemplation- Tuhi Tuhi Tuhi Tuhi. That is called- Nirvakalap Samadhi.As gurbani states: ***Sargun Nirgun Nirankar Sun Samadhi Aaap, Apaie Kiya Nanaka Apaie Hi Phir Jaap ||***
    b. In Nirvakalap Samadhi, Brahmgyani cannot live for seven days. If Brahmgyani decides to stay in nirvakalap samadhi for seven days, body of Brahmgyani gives up because of samadhi intensity. That's why Brahmgyanis in their body who have more years to live in this world to benefit humankind within the hakum of Akaal Purakh do not go to nirvakalap samadh mode. However that does not mean they cannot reach it, it means because of the hakum(will of Akaal Purakh) they do not do nirvakalap samadh until their last days of their life.
9. *What is turiya Avastha?*
    a. Turiya Avastha: Turiya is beyond all three states discussed earlier- Jagrath, Supan, Sukhopat and is one of pure consciousness. God is visible everywhere and looks upon himself distinct and original to deeper spiritual knowledge. This is the seventh phase of knowledge called Turia. One who knows of the Divine Being is always imbued with his own soul, the pure being and lives in him. This state is when one see's Waheguru in everyone, in everything.
    b. In this State, one sees Waheguru even being back and forth in three states.
        i. One sees Waheguru when in Jagrath Avastha (when the mind is interacting with sensory information and fully alert).
        ii. One sees Waheguru when being in Supun Avastha(dream state going through subtle experiences).
        iii. One sees Waheguru when being in Sukhopat Avastha(dreamless sleep, non-consciousness however after waking through the energy of atma knows that one was non-consciousness).

c. This being starts with jiv atma because of ego, in this state, jiv gets destroyed, only atma exists which is paratama as soon as this being realizes that he is not body, jiv but part of Waheguru. ***Atma Paratama Iko Karaie, Antar Ki Dubta Antar Maraie***

10. What are the characteristics of sakhi roop and jiv roop?

a. Sakhi is Atma(Parmatma) belonging to Niravakalap Samadh but Jiv Atma would be this mere mortal with ego. After giving up the ego, jiv gets destroyed and only atma stays.
b. Turiya is sakhi and sakhi is turiya known as one.

11. What are the characteristics of Brahm?

a. Brahm - Brahm(God) belongs to everyone, is in everyone, in everything yet nirlaip(detached). Brahm is Nirvakalap. This world came from God.
b. Once God decided to transcend its attributes, that's how all universe came about. When God decides this whole world gets destroyed, all the elements which are used to make this world get merged with God. Brahm(God) is Nirvakalap Samadh.
c. Brahm roop is Anand(Supreme Bliss), Anand Roop is Brahm.

12. What are 5 kosas(sheats) within the body?

a. We are made of three layers.
    i. Ashtohol Sareer(Physical body layer)
    ii. Sukhsam Sareer(Subtle body layer)
    iii. Karan Sareer (Made of our Antish Karan).
b. Five kosas in the body are:
    i. Food sheath (Anna-maya kosa) belongs to the physical body layer.
        1. Our body needs food to survive.
    ii. Vital-Air sheath (Prana-maya kosa) belongs to the physical body layer and subtle layer(ling/sukhusam sareer).
        1. Five types of pran, Five types of karam indraie(senses) work in this sheath.
    iii. Five types of pran:
        1. pran(breaths)
        2. apan(vaoio)
        3. Saman (energy exists everywhere in the body)
        4. Bhyaan (energy exists in navel chakra)
        5. Udhayn (energy exists in throat chakra).
    iv. Five Karam Indraie:
        1. Feet
        2. Hands
        3. Tongue(speech)
        4. Anus
        5. Sexual organ.
c. Mental sheath (Mana-maya kosa) belongs to the physical body and the subtle body.
    i. Five types of karam indraie(senses) also work in this sheath
d. Intellectual sheath (Vignana-maya kosa) belongs to the physical body and the subtle body.
    i. Five types of gyan indraie
        1. taste (tongue)
        2. smell (nose)
        3. vision (eyes)
        4. hearing (ear)

5. touch (skin)
6. sixth sense- buddhi(intellect) work in this sheath.
    a. When five gyan senses combine with our intellect (buddhi) that is Vigyan Maya Kosh.

e. Bliss sheath (Ananda-maya kosa) belongs to Karan Sareer(Our Antish Karan

The five kos'as

Vedanta analyses the non-Self into five kos'as, or sheaths:

- The gross physical sheath (annamaya-kos'a),
- The sheath of prana or the vital force (prana-mayakos'a),
- The sheath of the mind (manomayakos'a),
- The sheath of the buddhi or intelligence (vijnanamaya-kos'a)
- The sheath of bliss (anandamayakos'a).

They are called sheaths because, like sheaths, they conceal Atman. They are figuratively described as one inside the other, the physical sheath being the outermost and the sheath of bliss the innermost. The real meaning is that one sheath is finer than another. As a finer entity permeates a grosser one, so the finer sheath permeates the grosser sheath. Thus, when it is said that the sheath of the vital force is inside the gross physical sheath, it really means that the former is finer than the latter and therefore permeates it.

Atma is the finest substance. It is detached from the sheaths and permeates them all. The effulgence of Atma shines through all the sheaths, though in varying degrees according to their density. Thus, the sheath of intelligence manifests more of the luminosity of Atman than the sheath of the mind. Through ignorance a man identifies Atman with one or more of the kos'as, or sheaths. As this ignorance is stubborn, persistent, and hard to overcome, Vedantic philosophers take considerable pains to describe their illusory nature and exhort the aspirants to negate them. Only when that is done, that is to say, when one cultivates total detachment toward them through discrimination, is the true nature of Atman revealed.

The annamayakos'a, or physical body. This sheath, which constitutes the gross physical body, is produced by the combination of the gross elements and consists of flesh, bones, blood, and other ingredients. Dependent upon food for its existence, it lives as long as it can assimilate food. It is not seen prior to birth or after death; its existence is transitory and its virtues are ephemeral. It is changeable by nature. Therefore the body cannot be the Self. The ignorant identify themselves with the body; the book-learned, with the combination of the body, the mind, and the Self; while the calm man of discrimination regards the Self as distinct from body, mind, and ego. As long as a man does not give up this mistaken identification with the body, he cannot experience the bliss of Freedom, be he ever so erudite in philosophy or science. The body can be a help to the soul if it is regarded as an instrument, just as a house is a help to its indweller, or a horse to its rider.

The prdnamayakos'a, or sheath of prana, the vital force. This sheath is finer than the gross physical sheath and impels the latter to action. A modification of the vital force, it consists of the five pranas, enters the body after conception, leaves it at the hour of death, and produces the feelings of hunger and thirst. An insentient and limited object, the sheath of prana cannot be Atman, the omnipresent and all-seeing Witness.

The manomayakos'a, or sheath of the mind. This is finer than the sheath of prana. The Self identified with the mind feels the diversity of " I " and " you," and also experiences the differences of names and forms in the outer world. The seed-bed of desires, good and bad, the mind impels the senses to activity for their

fulfilment. The phenomenal world has no existence outside the mind, which is a product of ignorance. The mind agitated by desires becomes aware of sense-objects, gross and fine, enjoys them, and also becomes attached to them. The mind alone is responsible for the illusory differences of caste and social position, as also of the notions of action, means, and end. Stained by passion, greed, and lust, it creates bondage, and freed of them, it shows the way to Liberation and Blessedness. The purification of the mind, through the practice of discrimination and dispassion, is the goal of spiritual discipline. In the opinion of Vedantic seers, the mental sheath cannot be Atman, because it is endowed with a beginning and an end, is subject to change, and is characterized by pain and pleasure. It belongs to the category of the object. The vijndnamayakos'a, or, buddhi, the sheath of intelligence. Buddhi, the determinative faculty, is, like the mind, a function of the inner organ and therefore a product of Prakriti, or matter. Though insentient by nature, it appears intelligent and conscious because it reflects Chit, or Pure Intelligence. This reflection of Pure Consciousness in buddhi is called the jiva, or individualized soul, whose chief characteristic is consciousness. Subject to the law of karma, it assumes different bodies, determined by the desires of previous births, and performs good and evil actions. Atman, identifying Itself with the sheath of intelligence, experiences misery and happiness in the waking and dream states and their absence in dreamless sleep. It is through ignorance that the upadhi of jivahood is superimposed on Atman, the Pure Self; and that is why Atman appears to be a doer or enjoyer in the relative world.

It may be contended that the superimposition on account of which the Supreme Self appears as the jiva, through delusion or otherwise, is without beginning, and hence cannot have an end. Therefore the individuality of the soul, also, must have no end. It must go on forever. How, then, can there be Liberation for the soul? In answer the Vedantic philosopher says that the jivahood, or individualization, of Atman is not real, but is conjured up by ignorance. The unattached, formless, and actionless Atman cannot be related to the objective world except through delusion. Since the very notion of jivahood is due to delusion, it ceases to exist when the delusion is destroyed by the true Knowledge of the Self. Because of ignorance a rope appears to be a snake; and it continues to be perceived as such so long as the ignorance lasts. But when the true nature of the rope is seen, the idea of the snake disappears. Avidya, or nescience, and its effects, such as time, space, and causality, are beginningless for those who are subject to it. But when ignorance is destroyed by Right Knowledge, all such notions as the jivahood of Atman and Its birth and death cease to exist, just as the dream ego functioning in sleep vanishes when the dreamer awakes. Atman, the only existent Reality, cannot have any connection with the buddhi and thus become a jiva, for the buddhi does not exist from the standpoint of Atman. There cannot be any real connection between Atman and the sheath of the buddhi, just as there cannot be any point of contact between the desert and the water seen in a mirage. The false superimposition which accounts for the individuality of the jiva can be directly destroyed only through the Knowledge of Brahman and not by any other means such as ritualistic worship, study of scripture, â€¢or philanthropic activities. This is intuitive (intuitive?) Knowledgeâ€” attained through discrimination between the Real and the unreal and relinquishment of the unrealâ€”enables the bound soul to attain Liberation.

The anandamayakos'a, or sheath of bliss. Finer than the sheath of intelligence is the subtle sheath of bliss. This bliss, however, must not be confused with the Supreme? Bliss of Brahman. A modification of nescience, or Prakriti, it manifests itself by catching a reflection of the ever blissful Atman. The chief features of this sheath are pleasure and restâ€”the pleasure that is experienced when one comes in contact with an agreeable object. The righteous man feels it in a small measure and without the least effort at the time of the fruition of his virtuous deeds. But the fullest manifestation of the sheath of bliss is experienced in deep sleep, when one remains totally unconscious of suffering of any kind. After waking from deep sleep a man remarks that he has slept happily. A partial manifestation is known in the waking state when the senses come in contact with pleasant objects, or in the dream state due to pleasant memory-impressions. The sheath of bliss, though close to Atman, cannot be Atman Itself, as it is a

product of ignorance; which fact can be known from the experience of unconsciousness in dreamless sleep. Further, this sheath, like the other sheaths, is endowed with changing attributes. But Atman is omnipresent and self-existent.

The five sheaths are all modifications of Prakriti, or primordial matter. They do not possess absolute reality. Whatever reality they are perceived to possess is due to Atman's being their Substratum. It must also be remembered that the sheaths are not real coverings of the infinite Atman. They only appear to be so when the true Knowledge of the Self is forgotten. The Light of Atman shines in varying measure through the different sheaths according to their composition. The true glory of Atman, unobstructed by any sheath, is fully realized by the aspirant when, through discrimination and detachment, self-control and meditation, he no longer identifies himself with the sheaths or with any other modification of maya, such as the sense-organs, the mind, the buddhi, or the ego, but is completely absorbed in the Self. Untouched by the five sheaths, Witness of the three states, Atman is the unchanging and unsullied Reality, knowledge of which enables one to break the bondage of the relative world and attain Supreme Blessedness.

It may be contended that, after the negation of the five sheaths and the mind and ego as unreal, one finds nothing but a void, the utter absence of everything. What entity then remains with which the illumined soul may realize its identity? In answer it is said by the Vedantist that only after such negation can a man realize Atman, which is devoid of attributes, is of the nature of Pure Consciousness, and is the Witness of the various modifications of Prakriti seen in the waking and the dream state, such as the mind, the body, and the senses, and also of their absence in profound sleep or in samadhi. It may be called contentless Consciousness in which both subject and object merge and disappear. It cannot be the void, for one emerging from the experience of Self-Knowledge shows a richer and enhanced personality. Atman, or Brahman, is, according to Vedanta, the real essence of man. After the realization of this all-pervading Consciousness, a man discovers his true Self, just as, after entering the ocean, a river, discarding name and form, finds its real source and ultimate goal.

When the five sheaths are negated, the body, the mind, the buddhi, and the other modifications of ignorance, and the different reflections of the Self in them, are also negated. And when all these illusory objects disappear, there shines the real Atman, eternal, omnipresent, and all-powerful, realizing which within himself a man becomes free from sin, fear, grief, taint, and death and becomes the embodiment of Bliss.

There is Atma(Soul) and then there is Anatma.

- All human beings who are living in this world, most of them are in an anatma state(ignorant about atma/limited only towards body, intellect, mind and ego).
- This being when goes through (5 senses) within himself towards vices is known as kriya birthi.

Vices

These vices are also known as shabad, shaparash,Ras, Roop and Ghand. Where shabad would be talking about bad things or listening to bad things intoxication of maya. Shaparash would be feeling yourself or opposite sex. Ras would be tasting materials associated with maya, Roop would be watching bad stuff and filth would be smelling and tasting intoxicants.

Our birthi which is like our vision to look at things. Our Vision, Mind, Body, Intellect, get energy from Chita pash(God's light) which reflect on us and give us nourishment. In fact our ego also gets energy from God's light. Because he made this play of world where he himself transcend his attributes and created maya(materialistic things). This reflection of God's light on this jiv's birthi known as "Gayta".

When God's light reflects on kriya birthi(action we do), when we are aware of actions we do, that is known as "Gyan of kirya"(knowledge of our action). Without reflection from God's light that is too cannot be possible.

This gayta, gyan of kriya also exists when this being gets in sivakalap samadhi. Even when one is meditating on trikurti(3rd chakra), they are still in sivakalap samadhi since in that state, there is still knowledge of existence, three things- awareness of self existence, Waheguru, and third is- actual gyan, information being heard or seen through experiences in 3rd chakra. This knowledge of three things - awareness of self existence, Waheguru and gyan(knowledge) is also known as aparma gyan.

Then there is parma gyan. Parma gyan would be rising above from differences between being and Waheguru, realizing that I m thee, energy that exists in Waheguru, also exists in me. So therefore, there is no difference between me and him.

As Gurbani states: **Tuhi Mohi Mohi Tuhi Antar Kaisa.**

Many millions of millions years ago. There were four mahavaks that were used to give this being gyan(knowledge) about a being's existence.

Mahavaaks

Mahavaks is discourse in which one comes to realize the knowledge about Supreme God .

1. 1st Mahavak: **" Brahm akhand chaitang gyan ajarath jan "**
    a. This Mahavak means that you are Brahm(God), you are anand svaroop(supreme bliss). Search within yourself, when you search then you will come to realize this mahavak
    b. The above maha vak is written in rig veda.
2. 2nd Mahavak: **"Ang Brahm Asmi" (Jujar Ved) - I am thee.**
3. 3rd Mahavak is from Shyam Ved also believes that this jiv is Brahm(God).
4. 4th Mahavak is from antharban ved which also claims that atma is Brahm(God).

Ultimately, all the vedas and all the mahavaks(discourses) claim one and only one reality that Atma is Parmatma. Our Soul is Supreme God and it's no other.

In Sri Guru Nanak Dev Nirankar Sikhi, there are also Mahavaks. Those mahavaks are from Japji sahib:

- "Ongkar" - Ongkar represents the Sargun form of Nirgun. Nirgun is non transcend, non-existent when God transcends it's attributes to matter that is sargun.
- Nirgun and Sargun concept of God and link between Nirgun and sargun can be explained via examples of elements (Air, Water, Fire)
- Air can be taken as an example as Nirgun, as we cannot see it but when we see leaves on a tree moving because of air. Movement of matter, change in the object that can be taken as an example as Sargun Form.
- When Water is in form of 2 gases it cannot be seen(Nirgun) but when these 2 gases combine (oxygen and hydrogen) then you can see water(Sargun)

- When fire is lit on wood, it can be seen(Sargun) but when it's not lit it cannot be seen(nirgun).

"Tu Sada Salamat Nirankar"

This tuk can be explained from a vedantic perspective:

- This jiv is described as Tu (Sargun, Taung Paad). For eg: Bucket of water can be taken to describe Jiv.
- Then Ishvar is described as Sada Salamat(Sargun,Tat Paad). For eg.- River valley can be taken to describe ishvar.
- Nirankar has been described as Nirgun(Aspaad). For eg- Sumandar(Ocean) can be taken to describe Nirankar.
- There is no difference between Tu, Sada Salamat, and Nirankar because Atma in the form of water(eg) exists in all three of them.
- All three paaads which are used in vedas mahavaks also exist in Sri Guru Granth Sahib Ji.

Sri Guru Nanak Dev Ji has given mahavaks along with three paads in Sri Japji Sahib.
Pyara Bhai Daya Singh Ji then narrates to the sangat about Brahmgyan.

- When our birthi firmly stays in Brahmgyan then all the past and karams are all destroyed.
- Brahmgyani's birthi stays in ek ras(ever blissful). Brahmgyanis have gyan of billions of countless suns.
- In the state of Brahmgyan, there is no need for further knowledge, in that state there is no mother, there is no father, there is no brother nor there is sister.
- Brahmgyani rises above from relations and stays in nirlaip(deattached) while considering everyone as one jot, there is no partiality(dvaish bhavna). In Brahmgyani, there is no raaig dvaish.

As Jaap Sahib says:

Na Tat Hai, Na Matt Hai, Na Jatt Hai, Na Patt Hai ||
Nirsakh Sirekh hai, Amito Amek Hai Sidhaivang Prabha hai, Ajai Hai Aja Hai ||

- Before Brahmgyan, a person has a mindset of that- I am jiv(being), he is Brahm(God). Jiv thinks of God as a separate entity.

- After Brahmgyan, one comes to realize that atma which exists in jiv, the same atma resides in Brahm(God). There is no difference.

Vaaks

Now there are different types of vaaks,

1. Parkitakh Vaak - The vaak(discourse) which is not influenced by vikar(vices) or dvaish but they are full of ek ras (one steady bliss). That Vaak is known as Parkitakh Vaak.
2. Savikalap Vaak: This vaak(discourses) make the jiv realize that body is made of 5 elements (air, water, fire, earth, ether) and this matter has changing properties, all the elements once separated, this body will go back to it's individual element and disappear. Then this jiv gets knowledge that it's my own atma from that atma, all this world is made, realms are made, all the elements are made.
    a. Metaphorically speaking, there is jagrath and supan avastha, they are just like corners in the sea, between these, there are crocodiles in the sea blocking the jiv to across the sea, they are raaig, dvaish(partiality), irkha and all the vices because of them this being cannot cross the sea. They exist both in jagrath and supan avastha.
3. Nirvakalap Vaak : This vaak(discourse) makes this being realized as "Satyang Gyan Mayant Brahm". This Brahm(God) is Supreme Truth, Supreme Knowledge and Ever blissful.

All these vaaks give us knowledge about God. Atma is Brahm(God).

Karams

Pyara Bhai Daya Singh Ji Maharaj then talks about karams.

1. Kaamic Karam: Kaamic karam(actions) are those which are done by expecting something back in return from God.
    a. Those karams are done to fulfill one kamna(desires).
2. Nakidh Karam: Nakidh karam are those which are forbidden in the dharma.
    a. Like in Sikh Maryada, four kurehits(4 cardinal sins) can be considered as Nakidh Karams.
3. Nit Karam: Nit karams are those which are done everyday
    a. For example- Take Shower(Ishnan), Nitneem, evening patt, help others .
4. Namit Karam: Namit karam are those which are done behalf for someone
    a. For example- doing patt for elderly, sick people for their well being.
5. Paraishtith Karam- These karams are those which are done to repent one's mistakes by doing varieties of penances, patt, mool mantar, Waheguru jaap etc.
    a. In Sikh Maryada, panj pyares gives tankhaya(one should do 101 Japji sahib) to people who are amritdharis who have committed kurehits(4 cardinals sins in Sikhism).
    b. Tankhaya is given so that a person repents his/her mistakes.

Upasana

Then Pyara Bhai Daya Singh Ji Maharaj talks about different types of upasna shared by different school of thought:

1. Upasana of Trimurti: Some schools of thought do upasana(worship) of trimurti and consider them as jot of God.
2. Sarguna Upasana: This type of upasana(worship) is worship of sarguna (existent form of God-Ishwar). This is called Vairaat Upasana.
    a. Sakhi of krishna maharaj:
        i. Once Arjun asked krishna ji to show me your vairaat saroop. Then Krishan showed huge saroop of Ishwar(Sargun form of God) in which 7 ethers/sky are consider Ishwar (head), 7 patals are consider his feets, vital force system is consider his nostrils, chand(moon) and sooraj(sun) are considered his eyes. His heart is considered as Vishnu and Brahm and shiva are considered his two hands. All nadis(oceans) are considered his veins and all the mountains are considered his bones and all nature are considered his particles(rom).
        ii. Also seeing Sri Guru Nanak Dev Ji in each particle, nature can be also considered sargun upasana.
3. Nirguna Upasana: In this worship, one contemplates on "Ang BrahmAsmi" - I am thee. Consider oneself as God, by experiencing that atma(soul) which exists in God, exists in me too.
    a. This is the highest state. One cannot pretend,copy, visualize, imagine being in this state.
    b. This state is more to do with having real time experiencing of God in one self.
    c. After experiencing this, one knows the higher supreme reality not just by sake of knowing but experiencing the reality which is "Ang Brahm Asmi"

Pyara Bhai Daya Singh Ji further explained on upasana.

- Brahm(Parmatma/God) would be upasaya.

- Upasakh: Atma would be upasakh
- Upasana: Person brings paratama and atma together and worship with non-duality is true Upasakh.

Pyara Bhai Daya Singh Ji then talks about Gyaan Kaand(not the one which is mentioned in the japji sahib).
"Satyang Gyan Mantang Brahm". This Brahm(God) is Supreme Truth, Supreme Knowledge and Ever blissful. Realizing that O mind you are an image of God. **Man Tu Jot Saroop Hai Apna Mool Painchaan ||**

After fully realizing that Paratama And Atma are one this is known as gyan kaand of this jiv. All Upanishad talks about this in gyaan kaand as well. The conclusion of all the vedas which is known as vedant also believe that paratama and atma are one. Realizing/Experiencing the Brahm(Parmatma) is known as vedant on a spiritual level.

Angs of Yog

Pyara Bhai Daya Singh Ji Maharaj then talks about ang(parts) of Yog. There are eight ang of jog:

1. *Yam*
    a. Non-Violence :- Do not cause harm to anybody, through mind, body, intellect or speech. Pray from the core of your heart, "The glory of Name Divine is highest. Let all human beings be happy by the grace of God."
    b. Truthfulness :- Live truthful life and indulge not in hypocrisy.
    c. Theft :- Theft of body and mind is avoided.
        i. Theft of mind means when you do some bad act behind the curtain, i.e. in aloofness so as there is no witness to your act, like an act of adulteration etc. To conceal another man's articles is theft of body.
    d. Brahmcharya :- Celibacy is an essential requirement for the spiritual journey. It is like fuel for the body, which must be preserved.
        i. Married persons should be faithful to each other observing moderation. Married person shouldn't engage with other women sensually or commit adultery:
            1. Not to listen to other women/men.
            2. Not to think of other women/men
            3. Not to think about other women/men
            4. Not to remember other women/men
            5. Not to talk to other women/men in private.
            6. Not to imagine about meeting other women/men
            7. Not to try to meet other women/men
            8. Not to meet other women/men
        ii. Bhai Gurdass Ji's Vaar says in gurbani: **"Eka nari jati hoi par nari dhi bhain vakhanai."**
    e. Patience: do not feel agitated over trifles. Patience brings power- Saints must have patience in abundance.
    f. Forgiveness :- When you have the strength to harm somebody, but you forgive him and don't harm him, you are on the right path.
    g. Mercy :- Mercy is a must for meditation. Those who kill animals for palate, cannot imbibe mercy. You kill today and you will be killed tomorrow. That is the Divine law.

h. Tender Heart :- Be of tender heart, and do not be stone-hearted or a hypocrite. Don't indulge in rebukes and slander. Always speak softly, politely and truthfully.
i. Self-discipline :- Eat less and feel content. Follow the dictum of the Guru :-**"Eat moderately, sleep less, show mercy and forgiveness and love your prime possession, the real self. (Guru Gobind Singh)**
    i. There are three kinds of food that we eat viz. pertaining to
        1. Tamo Guna
            a. 'tamo' food includes intake of meat, fish, wine, eggs etc. This food brings laziness to the man. He is likely to turn away from God and his God-consciousness is diminished.
        2. Rajas Guna
            a. In 'rajas' it includes spicy and rich food for the sake of the palate only. Heavy and rich food leads to numerous diseases.' Eat a bit less than your requirement.
        3. Satoguna
            a. 'Satoguna' food includes partaking of vegetables, milk, curd, butter and cereals etc. 10. It means purity of mind, purity of body, purity of speech by doing Simran, purity of clothes, purity of thought.

2. *Niyam*
    a. Penances and devotion :- Yoke yourself to the service of humanity. Service is of three kinds ie. pertaining to rajas guna, tamas guna and sats guna. The service of Guru/Guru Ghar/Sangat is at the top of all the Penances.
    b. Charity :- Charity is also of three types - rajas, tamas and sats charity.
        i. In tamas, one gives away something in charity under duress and in anger and at an inappropriate time which may result in sin.
        ii. In rajas, one distributes alms to earn glorification.
        iii. While in sats guna, one gives away in all humility with a faith in the fact that everything is the gift of God. This kind of generosity is rewarded.
    c. Contentment :- There cannot be full satisfaction without contentment. Unless there is contentment, the mind writhing in desire wanders in the wilderness.
    d. Theistic intellect means a staunch believer in Guru's teachings.
    e. Worship :- Worship of the Guru. It should not be external and ceremonial only, but with all the mind and soul accepting Guru as embodiment of God.
    f. Faith in the shabad of Guru. If you have faith in Gurbani, you will be rewarded. If you sit quietly with closed eyes, but you don't have Gurbani, it is of no avail. Have full faith in Gurbani.
    g. Abide by teachings of Gurbani. Mould your life accordingly. Don't go against the tenets of Gurbani.
    h. Peaceful Mind :- Let anger not disturb your mind at all, even when provoked by somebody. Keep cool and have perseverance.
    i. Nitnem :- Keep regularity in your daily prayers, meditation and recitation of Gurbani.
    j. Brahm-hom means feeding the hungry Hom implies burning of 'I' and I-am-ness, affecting ego of every type. Inviting Saints and Gursikhs for partaking food is known as Brahm-hom.

3. *Asan*
    a. Definition of Asan: Find a quiet place, where there is no noise, and where one can sit comfortably without any disturbance. Make a seat (asan) for meditation and use this 'asan' daily for prayers and meditation.
    b. There are 84 asans of yog but there are sixteen of them which are extremely significant in yogmat:
        i. Swasath Asan
        ii. Padam Asan
        iii. Gomak Asan
        iv. Hans Asan
        v. Gargh Asan
        vi. NaagAsan
        vii. Poram Asan
        viii. Narsingha Asan
        ix. Vir Asan
        x. Mauyar Asan
        xi. Vajar Asan
        xii. Rudhar Asan
        xiii. Houtan Asan
        xiv. Pachyatan Asan
        xv. Padhasan Asan
        xvi. Utan Asan.
    c. Pyara Bhai Daya Singh Ji, further explained how there are 4 asans of yog which are considered to be commonly used-
        i. Singh Asan
        ii. Padam Asan
        iii. Sidh Asan
        iv. Padhar Asan
    d. Out of these four, two are considered to be highly used and considered to be top most, which are Sidh Asan and Padam Asan. Then out of these two asan, sidh asan is considered to be utam(highest) of all asans.
4. *Parnayam*
    a. Parnayam: There are three types of parnyam-
        i. Utam - Kombak/Rechak (Inhaling and exhaling the breath by saying ong ong 36 times, also holding the breath upon inhaling and exhaling so the cycle of ong recitation 36 times can be done) is known as Utam(highest) avastha(State) of this being in parnyam yog.
        ii. Madham - Kombak/Rechak (Inhaling and exhaling the breath by saying ong ong 24 times, also holding the breath upon inhaling and exhaling so the cycle of ong recitation 24 times can be done) is known as Madham avastha(State) of this being who does parnyam yog.
        iii. Kanisht- Kombak/Rechak (Inhaling and exhaling the breath by saying ong ong 12 times, also holding the breath upon inhaling and exhaling so the cycle of ong recitation can be done) is known as kanish avastha(State) of this being who does parnyam yog.

5. *Partahaar*
    a. Partahaar birthi. In our concentration there is always an inclination of Mind which makes our mind wander around like a ghost. To stop this inclination of our mind known as Parthahar birthi.
    b. There are five inclinations of Mind which makes our mind wander away not set in one place.
        i. Parman : To be indulgent in a materialistic world. Whether in the form of visualization, listening or smelling.
        ii. Viparjai- To consider the world as true and brahma(God) non-existent against Guru's word.
        iii. Nindra(sleepiness): No realization of jagan-supan- awakening, dreamy and always in a sleepy condition due to ignorance- Sukhopati.
        iv. Vikalp- Scattered mind in meditation but expect too much desiring remedy.
        v. Simirathi- Memorizing- To remember other things at the time of remembering God's Name.
6. *Dhaarna*
    a. Dhaarna- Adapting virtues from our Guru and Saints lives, maryada, from our daily interactions with nature, people. Also giving up the non virtues(avgun).
        i. For example: One can adapt virtues from 5 matters/elements we made of
            1. Adapting Shitalta(purity, calmness) from the Water
            2. Adapting Nirlaipta from Air
            3. Adapting Parkash from Fire.
7. *Dhian*
    a. Dhian: When our concentration stays firmly and steady in Waheguru that is called Dhian
8. *Samadhi*
    a. Samadhi: When we can concentrate(dhian) on Waheguru for more than 3 minutes, it is known as samadhi.
    b. There are two types of samadhi- Sivakalap Samadhi and Nirvakalap Samadhi.
        i. Sivakalap Samadhi: In this samadhi, one encounters little thoughts coming in during the meditation, one knows about their existence, time, place, surroundings etc. Even when one is meditating on trikurti(3rd chakra), they are still in sivakalap samadhi since in that state, there is still knowledge of existence, three things- awareness of self existence, Waheguru, and third is- actual gyan, information being heard or seen through experiences in 3rd chakra.
            1. In other words, there is still knowledge of that I exist despite ego being destroyed and there is still knowledge of - I am contemplating on Waheguru and third is - information being heard or seen through experiences in 3rd chakra. (Gyan) is still there.
            2. Although in this stage the person is merging slowly with Waheguru, however this samadhi is not final because there are still thoughts coming in and out.
        ii. Nirvakalp Samadhi- This samadhi is the final stage, one doesn't know if breath is coming in or out, one does not know if you are sitting or standing, does know how long it's been, one doesn't know even if they exist or not.
            1. When there is no knowledge of all three things exist in sivakalap samadhi and there is only contemplation- Tuhi Tuhi Tuhi Tuhi. That is called- Nirvakalap Samadhi.

Gyan Indrai and Karam Indrai

Pyara Bhai Daya Singh Ji then talks about five gyan indrai's(senses) and five karam indrai's.

Five types of gyan indrai and their karam

1. tongue which tell us taste and help us to speak,
2. nose which tells us smell of surrounding and breath,
3. Ear which help us hear,
4. eyes which let us see
5. skin which lets us touch.

Five Karam Indraie

1. Feet
2. Hands
3. Tongue(speech)
4. Anus
5. Sexual organ.

Our antish karan which is made of four elements

1. Mind
    a. Our (mann)mind does two things - (sankalap) creates a lot of imagination and viakalap destroys whatever imagination is there in the mind.
2. Intellect
    a. Our buddhi(intellect) consider this world as truth and God as false. Our intellect claims, there is no such thing as God. Our intellect stops us from experiencing God.
3. Chit
    a. After buddhi then we have chit(remembering), our chit remembers things more like imaginations which creates desire then that desire turns into action.
4. Ahankar(ego)
    a. Then we have finally have ego in which we fully merged in and makes us superior,create this illusion and duality in the mind that i exist, my name is that or that. I have existence, I have status, respect in society.

Parlo

Pyara Bhai Daya Singh Ji talks parlo. They are different types of parlo(changes).

1. First type of parlo(change) is Raen Din Parlo when all the physical five elements merge back into each other. That change is known as **Raen Din Parlo**.
    a. Five elements which are made of - sky, air, water, fire, earth. From these five elements - 25 parkirthiya came to existence. This is known as Tat Panchi Kirat.
    b. Each element has 5 sub elements to offer. If we multiply 5 times 5 it is 25 parkirthiya. We are made out of 5 elements and sub elements(parkirthiya):
        i. However, When we die, we are left with only 17 elements - five pranas, five gyan indrai(senses), five karam indra(senses), mann(Mind) and Buddh(Intellect). The seventeen elements in our body after death are called Tat Apanch Kirat.
        ii. We leave our asthol sirara(physical body) made of five elements- air, water, fire, ether, earth and we go with our subtle body. Elements in the subtle body decide further consequences for this jiv.
        iii. Our subtle body/Shuksham Sirar is made of 17 elements together

1. five pranas
2. five gyan indrai(senses)
3. five karam indra(senses)
4. Man(Mind)
5. Buddh(Intellect)

iv. Five Parnas:
1. pran(breaths)
2. apan(vaoio)
3. Saman (energy exists everywhere)
4. Bhyaan (energy exists in navel chakra)
5. Udhayn (energy exists in throat chakra).

v. Five Gyan Senses:
1. hearing
2. touch
3. sight
4. taste
5. smell

vi. Five Subtle Karam Indraie:
1. Feet
2. Hands
3. Tongue(speech)
4. Anus
5. Sexual organ.

vii. Mann and Buddh- Our antish karan made of mat, chit, buddh, ahankar(all thoughts in consciousness/subconsciousness, desires/wishes at the time of death).

c. When all the elements get destroyed, it merges back to one another and merges back to its source- abhya kirat. Abhya Kirat is Maya because from Maya the whole universe is made. Waheguru(Nirgun- Non accessible, non existent) first transcends itself to sargun(accessible, existent, shape, form) then Waheguru transcends itself to maya to make this whole universe.

d. Maya has three gunas- rajo, tamo, sato gun.
   i. When a being has 100 percent pure sato gun(full of virtues), shud maya and Brahm di jot-Parmatma(Waheguru). When these three things get together then sam avastha and ishvar(Ishwar) take birth.
   ii. Maya without chaitan atma(Waheguru) cannot do any kriya(work). Maya has many names- kudrat, chandi, life. When Waheguru(parkash/light) falls on Maya via chita akash then maya become pardhan(head) of this world.
   iii. Maya further gives birth to- upadhi(changes), vikars(various different types of vices) in this world which this jiv adapts instead of virtues.

e. All the 5 elements which we are made of. They merge back into each other when God decides to go back to its nirgun roop only, the whole creation process reverts back and it starts to revert back from 5 elements.

f. Upon destruction of this world:
   i. Earth merges into water
   ii. Water merges into Fire
   iii. Fire merges into air
   iv. Air merges into Sky.

        v. Sky gets merged into maya then maya gets merged back to Sarguna form of God then Sargun into Nirgun.
2. Second type of parlo(change) is Parkrit Parlo when all the subtle five elements merge back into each other. That is known as Parkrit Parlo.
    a. Five subtle elements:
        i. Shabad
        ii. Shaparash
        iii. Ras
        iv. Roop
        v. Ghand
        vi. Out of these five subtle elements, five vices takes birth
            1. Ego
            2. Lust
            3. Anger
            4. Greed
            5. Attachment
3. Third type of parlo(change) is gyan parlo. When ignorance gets destroyed knowledge gets birth that is known as gyan parlo.
    a. All these parlo(changes) which exist outside the body(external) also exist inside the body as well. As Gurbani says: **Jo Brahmandaie Soi Pindai ||**

Nirgun Parbrahm

Pyara Bhai Daya Singh Ji talks about Nirgun ParBrahm(God), When Chaitan (Atma) is free of all three gunas (Treh Gun) and Maya. When Chaitan is non-existent and does not have change (upadhi) that is known as Nirgun(Rehat from Gun). When Chaitan(Atma) adapts three gunas(treh gun- rajo, tamo, sato) and Maya and that Change is known as sargun(In gunas(attributes/virtues)). Nirgun form of God does not have any akar. Akaal Purakh is Niraakar, Nirkaran, Nirgun. Only the Guru brings this being from darkness to light. Guru ji give sikhs advait updesh, like for examples in gurbani it mentions:

Gura Ik Deh Bujie Sab Na Jiya Ek Dataa So Mein Visar Na Jai ||

Aval Allah Noor UpayA Kudrat Kai Sabh Bandaie Ik Noor Tai Sab Jug Upja Kon Bhalaie Ko Mandaie ||

Manas Ek Jat Sabhai Eka Penchaivo ||

Guru Maharaj destroys Sikh avguns like - dvaish(partiality), irakha(jealousy), five vices- attachment, lust, anger, greed, ego. Guru Maharaj gave updesh to the Sikhs that tu Brahm hai, your atma is part of Brahm(God), don't be limited to your body, rise above the body. Guru Gobind Singh says:

Atam Ras Jai Jaanahi So Hai Khalas Dev, Prab Mein Moo Mein Tas Mein Ranchaik Nahi Bhed ||

Stages of Spirituality

Pyara Bhai Daya Singh Ji then talks about different types of varan asram (4 different status of spirituality this being born with).

1. Brahman- According to Kudrat, one adapts satogun and according to kudrat, one gets born in a certain state of mind known as Brahmin.
2. Khastriya: According to Kudrat, one who has or was born with half satogun and rajogun.
3. Vaish : According to Kudrat, one who has or was born with rajogun and tamogun is known as Vaish.
4. Shudar: According to kudrat, one who has or was born with tamogun is known as Shudar. And one who feels pride in one's physical beauty is known as chandal.

We have look at all these varan(castes) from adhyatamic view(spiritual view) in which being internal virtues are classified into four categories. Because of traigun(three gunas) from which the whole world is made, including us, According to Kudrat four varnas are used to categorize them, varnas have nothing to do with work, status in the society. Varnas were never meant for people to differentiate each other in society. Varnas according to kudrat are quite internal where each one of us is born with gunas according to our karam, some are fully born with satogun , some are half and half yet some are fully tamogun.

4 Types of Sangat

Pyara Bhai Daya Singh Ji then shared with the sangat that there are four other types of people who adapt four different lifestyles. These were:

1. Brahmcharya- Celibates
2. Gristhi- Married person /family man.
3. Baanhparsti- People who wander around in the jungles.
4. Sanyasi- Asceticism.

Highest of all varanasaram is those people who have control over their mind, have full concentration on God instead of just trying "to fit" in socio-religious made up rules.

Pyara Bhai Daya Singh Ji then gives sangat definition of Dharami from adhyatamic (spiritual) perspective:

- Dharmi: One who realizes his/her own atma is Dharmi.
- Adharmi: One who considers this body made of 5 elements as atma and fully engaged in vices and slave of their 5 senses is adharmi.

What is Death?

Then sangat asked Pyara Bhai Daya Singh Ji, what is death?
Pyara Bhai Daya Singh Ji replied, a person who does not naam jaap(meditate on true God) and dharami people consider those as living dead wandering around so many lifetimes in reincarnations.

What is Birth?

Then Sangat asked bhai dya singh maharaj, what is birth?
Pyara Bhai Daya Singh Ji replied, real birth of this being starts from the point when this being starts learning and adapting Brahm vidya(knowledge about Waheguru).

- Anatam: When one sees one atma by bringing treh gunas (rajo, tamo, sato) and consider the whole maya(change) is the very existence of one self.
    - For example: Just how in the dark, when a person sees rope, they think of that rope being a snake just like people in this world, people think this atma is a body. But when one feels parkash by the grace of a true guru, then one comes to realize atma is paratam(Waheguru).

True atmik gyani are those who see atma in Nirgun, right place that's where atma came from and atma didn't come from treh gun- maya, then vices etc. When one realizes this higher reality and sees atma as paratama. That person becomes jivan mukht(liberated with God while living in this world).

Different Types of Observations in Spirituality

Pyara Bhai Daya Singh Ji then talks about different types of observations in the spiritual path.

1. Bibek -Recognizing reality- world is false, god was truth/is truth and will be truth, one that knows one self by negating ignorance is bibek.`
   a. When one does vichar on Tat and Mithiya and separate them and consider tat(truth) as Brahm(God) and Mithiya this world. That is known as Bibek.
2. Vairaag- God itself is detached(vairaagi) because there is no maya, in order for a person to meet god. That person must also have vairaag - nirlaip from maya(free from materialistic/superficial things).
3. Khat Samti- sam(stopping mind to go all over the place), dham (control 5 senses), sharda (full faith) , samadan (shavdhan/be careful/sit in meditation free from laziness), upram (being turned off from worldly things and sit in meditation), pratikhsa (consider thrist, hunger, happiness, sorrowness as ONE, be in will of god)
4. Moksh Icha- Desire for jevan mukhti(salvation).

Different Types of Gurus

Pyara Bhai Daya Singh Ji then talks to the sangat about different types of Guru's.

1. Brahm Nesti Guru- Brahm nesta guru is the one who has experienced spirituality and attained enlightenment. Brahm Nesta Guru also has the attribute of Brahm Sorurati Guru.
   a. Sri Guru Granth Sahib ji is Brahm Nesta Guru and Brahm sorurati Guru, it's full of wisdom. One can also experience bani on a spiritual level by the kirpa of Waheguru from sri guru granth sahib maharaj.
2. Brahm Sorurti Guru- One who has full knowledge of all spiritual granths(texts) and scriptures. But because of sorurti guru lacking experiences in spirituality. This type of Guru is incomplete without Brahm nest, one cannot gain salvation or Brahmgyan from Brahm sorurati guru.

Pyara Bhai Daya Singh Ji says, our ishatdev guru is Sri Guru Granth Sahib ji. Ishatdev Guru in all ten forms are considered as hari/guru avtar.

One should listen to true Guru discouses with full concentration via subtle(sukhsam) intellect.

Pyara Bhai Daya Singh Ji said Guru Maharaj give updesh of karam, upasana and gyan to his sikhs. First Guru Maharaj, looks at the sikh's antish karan, and give discourse to the Sikh to purify the Antish Karan by doing Seva. (Niskham Karam).

Second then Guru Maharaj ji, tell his sikhs to do upasana by listening, reading gurbani, doing sri guru granth sahib di seva.Then Sri Guru Maharaj ji gives his sikhs gyan updesh to give up hangta(ego). Waheguru exists in everyone. Who would you hate ? Who would you love? all is god, god is all.

Sri Guru Maharaj tells his sikhs to give up raaig(like) dvaish (dislike) and wake up from sleep of avidya(ignorance) and realize Waheguru has given this jiv(being) everything from bibek buddhi to this human body. Waheguru has given this jiv everything to travel in this spiritual journey.

Sri Guru maharaj ji also gives via panj pyares mantar- Waheguru. Upon meditating on Waheguru, one will eventually infuse Waheguru in their breath, without breath(vital force) one cannot live. In that stage, one cannot live without saying Waheguru because Waheguru naam has been infused in this jiv's pran(breath/vital energy).

5 Stages of Life to be successful

Pyara Bhai Daya Singh Ji further explains that this jiv(being) goes through 5 stages(padarath) in life to make his/her coming to this world successful.

1. Janam Padarath
2. Naam Padarath
3. Prem Padarath
4. Gyan Padarath
5. Mukht Padarath.

3 Stages of BrahmGian

There are three stages to Brahmgyan-***Sarvan, Manan, Nidhasan.***

1. Sarvan(listening)- There are two types of sarvan and it's saroop
    a. First svaraop of sarvan is the discourse one hears from their Guru or vedas/shastaras and contemplates on it. Purpose of the first svaroop of sarvan(listening) is that it makes one have full faith that atma(our soul) is indeed an image of God.
    b. Second Svaroop of sarvan(listening) is following the sermons of Guru. These Sermons have six signs.
        i. Upkaram/Upsangar: means wherever one starts, ends at that point too. Gyani Ji gives examples from gurbani- aad sach, jugad sach, habhi sach, nanak hosi bhi sach. Ikongkar is mangalroop.
            1. **Aad poran madh poran ant poran paremshvara ||**
        ii. Abhyaas: Repetition of one mantar, gurbani tuk.
            1. **Har Ek Simar Ek Simar Ek Simar Pyare ||**
            2. **Simaro Simar Sukh Pavaaaoo ||**
        iii. Apooravta: Without a Guru, one cannot get gyan(true knowledge). Gurbani says:
            1. **Gur Bin Gyan Na Hovai ||**
            2. **Jai Soou Chanda Ugavaie, Soraj Charaie Hazaar Etai Chanan Hundaya Gur Bin Ghoor Andhar ||**
        iv. Labvata: Jagiaaso asks the Guru, what can I benefit by listening to your discourses? Guru Ji replies one gets jivan mukhti:
            1. **Jio Jal Mein Jal Aye Khatana Tio Joti Sang Jot Samana ||**
        v. Arthvaad: When one listens to a verse then makes an effort to know the meaning after contemplating it.
            1. It is recommended that one should do either 100 japji sahib a day or do one japji sahib with meanings via doing vichar through steeks(deep meanings of gurbani)
        vi. Uppatti: Uppatti is jugti(technique) which is given in Gurbani. Waheguru is sarabvyapak your inside and outside... For example-
            1. **Ghat Ghat Mein Har Jo Baasaie Santan Kaio Pookar ||**

    c. Then second is Manan (following) - One should man(accept) that God is inside and outside me. Sarabvyapak (everywhere). One shouldn't say that God is very distant.
    d. Pyara Bhai Daya Singh Ji said, the third stage- Nidhasan(acting upon it) is mentioned in japji sahib. Nidhasan is mainly made out of sarvan and manan.

i. One listens to spiritual discourses and also accepts the discourses. However not many act upon or contemplate with the discourses(nidhasan). Guru Ji said one should accept Sajati Birthi(vision that gives birth to knowledge) one should kill vijayti Birthi (vision that gives birth to ignorance) within one self.That's why Gurbani narrated:
    1. **gaavee-ai sunee-ai man rakhee-ai bhaa-o ||**
ii. Whereas suneeai refers to sarvan(listening), man(acceptance) rakhaaee refers to nidhasan(Acting upon) the divine discourses(gurbani). If one does these three things and let your mind be filled with love.
iii. Saroop(characteristics) of nidasan is contemplating on sarvan and manan and also adapting sajati birthiya (virtues) and negating vijati birthiya(non virtues).

3 Types of Body

Pyara Bhai Daya Singh Ji talks about three types of dehi-body human beings have. Out of these three above and different of all is atma.

1. Jar/Ashotohol Dehi- Physical Body
2. Ling/Sukhsham Dehi- Subtle Body = 17 elements- 5 Gyan Indraie, 5 Karam indraie, 5 pran and man)
3. Karan Dehi- Our Antish Karan.

When this being sleeps, 1st layer- asthohol dehi goes silent, does not move. Atma gives parkash to the 2nd layer which is Ling/Sukhsham Dehi(Sirar) which gives birth to dreams and matters in dreams.

When this being claims that I never got any dream(Sukhopat Avastha) that means our sukhsham dehi also goes fully silent. This is also call deep sleep(sukhopat avastha), this happens when atma takes our buddhi(intellect) into our heart.

When this being's subtle body layers get alerted by atma then this being gets out of this sukhopat rotation and goes backwards to saupaun avastha. In that saupan avastha, atma takes first buddhi/surati to our left eye then right eye, then atma gives energy to 5 senses then this jiv becomes fully alert and awakened- Jagrath Avastha.

Which energy is behind all the changes in the state of this being?
Which energy is behind all the changes that happen in our layers?

- There is only one and one atma gives energy. Atma is free and different from all three layers, different states, all senses, all 5 kosas.

Different Types of Birthi

Pyara Bhai Daya Singh Ji then spoke about five different types of birthi.

There are five inclinations of Mind which makes our mind wander away not set in one place..

1. Parman : To be indulgent in a materialistic world. Whether in the form of visualization, listening or smelling.
2. Viparjai- To consider the world as true and brahma(God) non-existent against Guru's word.
3. Nindra(sleepiness): No realization of jagan-supan- awakening, dreamy and always in sleepy condition due to ignorance- Sukhopati and tamogun.

4. Vikalp- Scattered mind in meditation but expect too much desiring remedy.
5. Simirathi- Memorizing- To remember other things at the time of remembering God's Name.

When all these five inclinations of minds get negated that avastha(State) name is Sathethi. when our concentration only concentrates on our real self(atma) is called sathethi state.

When this person feels that mind is contemplating on their soul at times but still manages to go back to five inclinations that is known alap abhyas. When this being fully contemplates on the soul all the time. In that state, there is no turning back.

Pyara Bhai Daya Singh Ji then talks about what is bairaag? When a person feels Brahm anand (supreme bliss) in atamik marg(spiritual route). Then this being feels no attachment towards vices(vishay anand).

Types of Bairag

There are four main types of bairaag:
1. Yatman Bairaag: This bairaag is to distinguish between Truth and Lie.
2. Vetrek Bairaag: This type of bairaagi(person belongs to vetrak bairaag state) thinks about merits and demerits in congregation and adapts virtues, give up non-virtues.
3. Ek indra bairaag: Giving up desire of women, car, house, party via senses by doing vichar on them. Giving up shabad, shaparash, ras, roop, ghand.
4. Vasikar Bairaag: This type of bairaag is controlling over 10 sense organs and shabad, shaparash, ras, roop, ghand and also giving up the desire of heavenly pleasures.

Pyara Bhai Daya Singh Ji says in the atamik marg, this being gets tested by Waheguru via his maya. When this being starts meditating on naam then at the same time, Waheguru tests his devotee on a worldly level- making all 5 vices stronger in a material form. If one passes still on a spiritual level, when this being meditated on Waheguru, one sees a lot of hidden attractions, powers which makes 5 vices even more stronger to resist on a spiritual level. That's a last test, if one passed that then maya cannot stop this being desire to merge with God.

Pyara Bhai Daya Singh Ji then talks about atma. Atma also gives energy to our birthi of antish karan(man, chit, buddh, ahankar) and our birthi(vision).

Hangh which means ego, this jiv always talks about itself, so full of ego(hangh) but when this jiv goes towards Waheguru that hang birthi(thinking) becomes - SO Hang (I am Thee). When atma merges with ego, alone hangh thinking is gone, the only thing which remains is - So Hang (I am thee) (My real self is God). When this jiv(being) hangta(ego) gets merged with atma. In that state, Brahmgyanis sometimes do jaap of mantar- Sudhohang, BuddhoHang. Guru Ji states, we should not do Sohang Jaap, as it can lead to the ego growing into an unstoppable force.

For example: when we put iron in fire, Qualities which fire has passed down to Iron as well, and iron qualities gets destroyed. In this example, consider iron being ego, and fire being atma(soul/real self). This being also in that state feels that I am above all three layers of this body. I am the one who gives energy to these layers. In reality, atma tat- tat(matter) of atma is Nirakar(has no form), nirvakalp(has no changes) and nirvakar -is free from any vikars(vices). Mann(mind), Buddhi(intellect) also do not have any akar(form, shape). When this jiv realizes his own self(atma). This jiv knows that atma is nirakar, nirvakar and nirvakalp.

Characteristics of Atma are pure, full of divine knowledge. Upadhi(change) is in our buddhi(intellect). Our buddhi is attuned towards our mind(mann) and our mind is attuned to our senses and our senses are attuned towards vishey(vices) in this world . Buddhi should have been attuned to atma(soul) in order for us to realize what we are. When buddhi gets attuned to our atma then all the other elements eg- our mind, senses also gets attuned towards Atma(Soul).

Ignorance/Knowledge

Bhai Daya Singh Ji then talks about different types of avidya and gyan. There are two types of avidya(ignorance):

1. Moola Avidya: This type of ignorance does not let us to acquire knowledge about Brahm(God) within our self
2. Tula Avidya: This type of ignorance does not let us see Brahm(God) in all four directions and everywhere because the world which is ilusion(maya influenced).

There are two types of knowledge(gyan)

1. Poruokh Gyan: Gupt(Hidden) Knowledge in spirituality which can be gained by Guru's blessing, and mahapursh discourses(katha)
2. Apaoruokh Gyan: Visible knowledge available on practical level.

When this jiv meditates on God(real self), this jiv gets spiritual divine knowledge(gyan) and vigyan(spiritual science of all the creations) surrounding us, be it visible or invisible.

Types of Parman (Instances)

Then there are six types of parman(instances).

1. Partakh Parman: People used this instance to serve God through his creation which is seen via this being senses.:
    a. ***Eho Vis Sansar Tum Dekdhai Eho Har Ka Roop hai Har Roop Nadri Ayaa ||***
2. Anuman Parman: People used this instance to serve God through guesswork just like some atheists don't believe in the existence of God. However they do admit through their studies that there is some supernatural energy (anuman) behind the creation ie- mountains, stars, moon, sun, tree, valleys etc.
3. Upman Parman: People used this instance to serve God by glorifying him through examples like for instance- how the sky is numb and God does not have numbness. God is sarab vyapak(exists everywhere).
4. Shabadapatti Parman: People used this instance to serve God by having full faith just by listening to shabad. For example- When Satguru speaks via shabad about Brahm(God) then Sikhs believe in it.
5. Arthapati Parman: People used this instance to serve God by taking the meaning out from kudrat(Creation).
    a. ***Kudrat Karkai Vaasaya Soii ||***
6. Aaitejak Parman: People used this instance to serve God through following social norms, just by listening(sarvan) from gurbani, vedas.

Atma is hidden inside all bhota(tats/matter) can be only seen who have shukhsam(subtle/hidden) gyan(knowledge)

Pyara Bhai Daya Singh Ji talks about different schools of thought, how they believe Akaal Purakh exist only in the west, some say he only exists in the east. Bhagat kabir ji says if god only exists in west or east, who resides in north and south? He is everywhere(sarabvayapik). Akaal Purakh is free from "Desh kal vashto"- God does not have any country, he is everywhere. He does not need a passport or visa to visit places. Akaal Purakh is also free from all realms ie- shiv puri, Brahm puri, indar puri. Akaal Purakh is sarab vyapak.

Pyara Bhai Daya Singh Ji talks about Akaal Purakh is Sarabvyapik, in the bhoot(past), Bhavikh(present), vartman(future) state of Akaal Purakh is same. Akaal Purakh does not have any time, is everlasting, no age. He is timeless.

For example: Just like we live 100 years, that is equal to 1 one day of indra deity, then our 100 year is equal to 1 night of indra devta.

Then Indra's 100 years is equal to Brahmas' one day, then Brahma's 1000 years is equal to one day of vishnu, then vishnu 10000 years equal to one day of shiv ji. They say the age of shiv ji is longer than others. But even on top when shiv ji age expires than they say that is equal to one second (Age) of maya which is created by Akaal Purakh via that maya whole creation came into existence.

Sri Guru Gobind Singh Ji describes Akaal Purakh in dasam granth(akaal ustat):

Zami Zaman Kaie Bikhaie Na Samasth
Ik jot hai Na Ghat Hai Na Bhad Hai
***Na Ghat Bhad hoth hai* ||**

Then Pyara Bhai Daya Singh Ji talks about the agyan(ignorance) and it's energy. Agyan also came from Akaal Purakh(God) when he was creating maya(illusion). Gyan also came from Akaal Purakh. He is the only one who gives light(gyan) and darkness/ignorance(agyan), it's all part of his play.

When someone forgets God, that person is in an ignorance state, if he remembers God then that person is in Gyan(knowledge) state.

Types of Energy caused by Ignorance

Agyan(Ignorance) produces two types of energy(dvaish shakti)

1. Avaran Shakti: The energy which hides the Brahm(God) image from this being. This energy does not let us do darshan of Brahm/realize God. Eg- just like when someone puts a bucket upside down on a lit candle, the room which had light before is dark now because of the bucket which is put upside down.
2. Vikhsep Shakti: The energy which shows everything is separate from God, and oneness.

To destroy these types of ignorance, one must adapt virtues sunan(listening), manan(following), nidhasan(contemplating) of spiritual discourses.

When this being does nidhasan in a discourse, then this being gets Waheguru parkash which destroys agyanta(ignorance). Then this being Birthi(vision) attunes towards turiya avastha which is beyond all three gunas and three avasthas(saupan, jagrath, sukhopat). When the mind dissolves in anand

atam(SOUL) then the mind turns to all silence and peace. Atma which is "Sat Chit Anand Saroop " when mind attunes in atma then there is nothing but anand hi anand.

Agyanta and two negative energy- avaran and vikhshep gets destroyed by Guru Vak(discourse from sri guru granth sahib ji by mahapursh).

Different Types of Pad

Pyara Bhai Daya Singh Ji explains that there are three pads which represent three roops.

1. Tuang pad represents jiv(being)
   a. Tuang pad which is jiv(physical being) have khad vikar (6 types of characteristics)
      i. Birth and death
      ii. Pran(vital force) causes hunger and thirst
      iii. Man(mind) causes happy/sadness
   b. Jiv consists of these 6 vikars along with the result which is avidya(ignorance).
2. Tat pad represents Ishwar roop
   a. Tat pad which is Ishwar roop have six types of virtues
      i. Creating beings,deities
      ii. Preserving them
      iii. Destroying them
      iv. Knows past, present, future events (have Anterjaamta)
      v. Gives one fruit according to karmas
      vi. Control of reincarnations/rebirths of this being.
   b. Ishwar roop is Brahm(God) however in sargun form because when God(non existent form) had a desire(itcha) of transforming from one to countless forms. That thought is called maya. However, that is pure maya. Maya has three gunas- rajo, tamo, sato gun. When a being has 100 percent pure sato gun(full of virtues), shud maya and Brahm di jot-atma. When these three things get together that forms an Ishwar which controls the full universe.
3. Aas pad represents shud Brahm roop.
   a. Aas pad represents Shud Brahm Roop - non-existent(Nirgun) form of GOD.

How to achieve Unity between Atma and Ishwar

Sangat then asked how one can do ekta(unity) between jiv atma and Ishwar.
Pyara Bhai Daya Singh Ji then said lets ignore 6 characteristics/desires in humans and lets ignore six virtues of Ishwar, after we do that then we should be able to find that jiv and Ishwar have one thing common corresponding to Shud Brahm(God in Nirgun form). There is one thing which exists in all of them.

- Jiv(being) has atma(soul) which is **Sat(supreme truth), Chit (supreme consciousness), Anand (supreme transcendental bliss) saroop.**

- Ishwar roop also has atma(soul) which is **Sat(supreme truth), Chit (supreme consciousness), Anand (supreme transcendental bliss) saroop**.

- Shud Brahm roop is atma but since God gives nourishment to all creation is known as Parmatma which is **Sat Chit Anand Saroop**.

Pyara Bhai Daya Singh Ji further explained by giving an example of pot(being) which has water, river(Ishwar) which is water and ocean(Brahm) which is water. Out of three there is one thing common despite its outer look/big/small size and that common thing is water !!!!!!!!!!

In the above example water being Sat Chit Anand Saroop(Waheguru) which reside in jiv(being), Ishwar, shud Brahm roop(non existent form).

Here is another example to explain this concept better: Void which is emptiness(sky/ether) exists in the pot, Void also exists within buildings then void also exists within clouds. When we break the pot, when we destroy the building and see what is common between them and what remains? we will find out that the only thing that remains and is common between all three is voidness(emptiness/sky). Just like between jiv, Ishwar and Brahm the only thing common is Atma- Sat Chit Anand Saroop ! Gurbani says:
***Man Tu Jot Saroop Hai Apna Mool Panchain* ||**

Tips for Jigaasu

Pyara Bhai Daya Singh Ji said, in Gurmat Advait Marg one should do first do-

1. Do Ishnan every morning between 2:30 am- 4:30 am with clean water.
2. Do Recitation of "Satnam"
3. Then read Gurbani with arth and vichar.
4. One should adapt virtues and give up non-virtues.

There are three stages to Brahmgyan-Sarvan, Manan, Nidhasan. One should follow sarvan(listening through discourses), Manan(following discourses) and nidhasan (contemplating on the discourses).

At the stage of Nidhasan One should do naam simran that will help us to adapt Sajati Birthi(vision that gives birth to knowledge) one should kill vijayti Birthi (vision that gives birth to ignorance) within one self.

Types of Warriors

Then there are three types of heroic sorma(warriors)

1. Soorma: People who ask Waheguru- ability to sarvan(listen carefully to the discourses in sangat).
    a. Soorma is also a person who asks Waheguru to get control over vices.
2. Yoda: People who ask Waheguru- ability do mannan (following) upon on sarvan of discourses),and acting(Nidhasan) upon it.
    a. Yodha is also a person who asks Waheguru to control indraie(sense).
3. Arthrati Yoda: People who ask Waheguru for his full grace /prapti(to merge with God)
    a. Arthrathi Yoda is also a person who asks Waheguru to control his full mind.

Pyara Bhai Daya Singh Ji then explains the concept of Jiv atma, man, buddhi. Jiv Atma resides in this being's heart, a form of atma which cannot be seen. However great Gurus and saints have felt atma being as small as half a size of thumb. When Brahm's(God) energy reflects on our buddhi(intellect) then buddhi can do its work. Our mind is a reason of all thoughts, desires and imagination.

Pyara Bhai Daya Singh Ji gives an example of traishanu(molecules) in the air to compare characteristics of mind(mann), just how thousands of thousands of molecules floating in air during sunlight are very subtle just like the characteristics of our mind is very subtle.

Our mind(mann) gives knowledge to all our five senses and five subtle knowledge senses- shabad, saprash, ras, roop, ghand. Our mind also sleeps in deep sleep mode (sukhopati state) where the mind resides and rests in this subtle vein called-pritama nari(vein). In that state, there is no knowledge of anything ie- one surrounding, one's time, place.

Pritama nari(vein) is so subtle that it is equivalent to 100 layers of one's hair.

In jagrath avastha (awaken state), the mind has knowledge about everything. Mind is with our brain.

In Saupan Avastha(dream state), our mind also resides near pritama nari where there is some awareness through dreams, events happening in dreams. Mind has energy to create realms by imagination. In the dream state, the mind has energy to transform subtle events in the dream into physical events in the dream.

This world we see, is also a dream, just like how in our dream our mind has a tendency to transform subconscious thoughts into physical events into our own dream world just like that Ishvar mind in his dream has a tendency to make this world. So this world is a dream, a dream world may not be created by our minds but is created by isvar's dream state. When ishvar's mind comes back from its dream state, this whole world and it's elements will merge into each other in path of destruction ie- 5 elements merging into each other-earth merges into water, water into fire, fire into air, air into sky and sky into maya(mere thought of ishvar).

Smapati of Atam Gyan Updesh

Pyara Bhai Daya Singh Ji then said: One should follow guru maryada to across the world ocean by keeping maryada

- paath maryada
- nitnem maryada
- gurbani maryada
- panth maryada
- never forget NAAM which is higher than all.

After giving this long discourse of atam gyan. Pyara Bhai Daya Singh Ji said to the sangat this is sampati of atam gyan updesh. After this statement, it could be easily seen in the crowd that sangat acquired maha sukh from updesh given by Pyara Bhai Daya Singh Ji.